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Henry Davidson
THE END OF THE WAY.

My life is a wearisome journey,
I'm sick with the dust and the heat,
The rays of the sun beat upon me,
And the briars are wounding my feet,
But the city to which I am journeying
Will more than my trials repay,
And the toils of the road will seem nothing
When I get to the end of the way.

There are such hills to climb upward—
I am often longing for rest,
But he who appoints me my path way
Knows just what is needful and best;
I know in His word he has promised
My strength shall be as my day,
And the toils of the road will seem nothing
When I get to the end of the way.

He loves me too well to forsake me
Or give me one trial too much;
His people have been dearly purchased
But Satan can never claim such.
Bye and bye I shall see him and praise him
When all that now seems so mysterious
And the gates of the city appear,
And the songs of the beautiful angels
Float out on my listening ear,
When all that now seems so mysterious
Will be plain and clear as the day,
The toils of the road will seem nothing
When I get to the end of the way.

When the last feeble step has been taken
And the gates of the city appear,
And the songs of the beautiful angels
Float out on my listening ear,
When the last feeble step has been taken
And the toils of the road will seem nothing
When I get to the end of the way.

When the last feeble step has been taken
And the toils of the road will seem nothing
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When the last feeble step has been taken
And the toils of the road will seem nothing
When I get to the end of the way.
and what is crooked. There would be much more to say on this subject but I must close for this time and in the near future I will try again. Brethren, do your part in spreading the truth. Pray for your brother at Hope, Kansas.

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**SOULS OF YOUNG MEN.**

Dr. Talmage Preaches to the Students of Ann Arbor University.

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**A POWERFUL APPEAL TO THE YOUNG MEN TO RESIST THE INSIDIOUS TEMPTATIONS WHICH ASSAIL THEM—THE SKEPTIC AND DISHONEST EMPLOYER THE CHIEF FACTORS IN THEIR RUIN.**

Rev. Dr. Talmage preached a sermon to the young men of Ann Arbor, (Mich.) university recently. His text was Proverbs i, 17. "Surely in vain is the net spread in the sight of any bird." The preacher said:

Early in the morning I went out with a fowler to catch wild pigeons. We hastened through the mountain gorge and into the forest. We spread out the net, and covered up the edges of it as well as we could. We arranged the call bird, its feet fast, and its wings flapping an invitation to all fowls of heaven to settle down there. We retired into a booth of branches and leaves and waited. After a while, looking out of the door of the booth, we saw a flock of birds in the sky. They came nearer and nearer, and after a while were about to swoop into the net, when suddenly they darted away. Again we waited. After a while we saw another flock of birds. They came nearer and nearer until just at the moment when they were about to swoop they darted away. The fowler was very much disappointed as well as myself. We said to each other, "what is the matter?" and "why were not these birds caught?" We went out and examined the net, and by the flutter of a branch of a tree part of the net had been conspicuously exposed, and the birds coming very near had seen their peril and darted away. When I saw that, I said to the old fowler, "that reminds me of a passage of scripture: "Surely in vain is the net spread in the sight of any bird." Now the net in my text stands for temptation.

The call-bird of sin tempts men on from point to point and from branch to branch until they are about to drop into the net. If a man finds out in time that it is the temptation of the devil, or that evil men are attempting to capture his soul for time and for eternity, the man steps back. He says, "I am not to be caught in that way; I see what you are about; surely in vain is the net spread in the sight of any bird."

There are two classes of temptations—"Surely in vain is the net spread in the sight of any bird." Those under ground. If a man could see sin as it is, he would no more embrace it than he would embrace a leper. Sin is a daughter of hell, yet she is garnished and robed and tinkled. Her voice is a warble. Her cheek is the setting sun. Her forehead is an aurora. She says to men: "Come, walk this path with me; it is thymed and primosed, and the air is bewitched with the odors of the hanging gardens of heaven; the rivers are rivers of wine, and all you have to do is to drink them up in chalices that sparkle and roseate cloud and heaven." O, my friends, if for one moment the choiring of all these concerted voices of sin could be hushed, we should see the orchestra of the pit with hot breath blowing through fiery flute, and the skeleton arms on drums of thunder and darkness beating the chorus: "The end thereof is death."

I want to point out the insidious temptations that are assailing more especially our young men. The only kind of nature comparatively free from temptation, so far as I can judge, is the cold, hard, stingy, mean temperament. What would satan do with such a man if he got him? Satan is not anxious to get a man who, after a while, may dispute with him the realm of everlasting meanness. It is the generous young man, the ardent young man, the warm-hearted young man, the social young man that is in especial peril.

A pirate goes out on the sea, and one bright morning he puts the glass to his eye and looks off, and sees an empty vessel floating from port to port. He says: "never mind; that's no prize for us." But the same morning he puts the glass to his eye, and he sees a vessel coming from Australia laden with gold, or a vessel from the Indies laden with spices. He says: "that's our prize; bear down on it!" Across that unfortunate ship the grappling hooks are thrown. The crew are blindfolded and are compelled to walk the plank. It is not the empty vessel but the laden merchantman that is the temptation to the pirate.

And a young man of empty head, empty of heart, empty of life—you want no Young Men's Christian Association to keep him; he is safe. He will not gamble unless it is with somebody else's stakes. He will not break the Sabbath unless somebody else pays the horse hire. He will not drink unless some one else treats him. He will hang around the bar hour after hour waiting for some generous young man to come in. The generous young man comes in and accosts him and says: "Well, will you have a drink with me today?" The man, as though it were a sudden thing for him, says: "Well, well, if you insist on it I will—I will."

Too mean to go to perdition unless somebody else pays his expenses! For such young men we will not fight. We would no more contend for them than Tartary and Ethiopia would fight as to who should have the great Sahara desert; but for those young men who are buoyant and enthusiastic, those who are determined to do something for time and eternity—for them we will fight, and we now declare everlasting war against all the influences that assail them, and we ask all good men and philanthropists to wheel into the realm of everlasting meanness. It is the generous young man, the ardent young man, the warm-hearted young man, the social young man that is in especial peril.
line, and all the armies of heaven to bear down upon the foe, and we pray Almighty God that with the thunderbolts of his wrath he will strike down and consume all these influences that are attempting to destroy the young man for whom Christ died.

The first-class of temptations that assaults a young man, is led on by the skeptic. He will not admit that he is an infidel or atheist. O, no, he is a “freethinker;” he is one of your “liberal” men; he is free and easy in religion. O, how liberal he is; he is so “liberal” that he will give away the throne of eternal justice; he is so “liberal” that he would be willing to give God out of the universe; he is so “liberal” that he would give up his own soul and the souls of all his friends. Now, what more could you ask in the way of liberality? The victim of this skeptic has probably just come from the country. Through the intervention of friends he has been placed in a shop. On Saturday the skeptic says to him: “Well, what are you going to do tomorrow?” He says: “I am going to church.” “Is it possible?” says the skeptic. “Well, I used to do those things; I was brought up, I suppose, as you were, in a religious family and I believed all those things but I got over it; the fact is, since I came to town I have read a great deal, and I have found that there are a great many things in the Bible that are ridiculous. Now, for instance, all that about the serpent being cursed to crawl in the garden of Eden because it had tempted our first parents; why, you see how absurd it is; you can tell from the very organization of the serpent that it had to crawl; it crawled before it was cursed just as well as it crawled afterwards; you can tell from its organization that it crawled. Then, all that story about the whale swallowing Jonah, or Jonah swallowing the whale, which was it? It don’t make any difference, the thing is absurd; it is ridiculous to suppose that a man could have gone down through the jaws of a seamanster and yet kept his life; why, his respiration would have been hindered; he would have been digested, the gastric juice would have dissolved the fibrine and congealed albumen, and Jonah would have been changed from prophet into chyle. Then all that story about the miraculous conception—why, it is perfectly disgraceful. O! sir, I believe in the light of nature. This is the nineteenth century. Progress, sir, progress. I don’t blame you, but after you have been in town as long as I have you will think just as I do."

Thousands of young men are going down under that process day by day, and there is only here and there a young man who can endure this artillery of scorn. They are giving up their Bibles. The light of nature! They have the light of nature in China; they have it in Hindostan; they have it in Ceylon. Flowers there, stars there, water there, wind there, but no civilization, no homes, no happiness. Lancers to cut and Juggernauts to fall under, and hooks to swing on; but no happiness. I tell you, my young brother, we have to take a religion of some kind. We have to choose between four or five. Shall it be the Koran of the Mohammedan, or the Shanister of the Hindoo, or the Zandavesta of the Persian, or the Confucius writings of the Chinese, or the holy scriptures? Take what you will; God helping me, I will take the Bible. Light for all darkness. Rock for all foundation; balm for all wounds. A glory that lifts its pillars of fire over the wilderness march. Do not give up your Bibles. If these people scoff at you as though religion and the Bible were fit only for weak-minded people, you just tell them you are not ashamed to be in the company of Burke the statesmen, and Raphael the painter, and Thorwaldsen the sculptor, and Mozart the musician, and Blackstone the lawyer, and Bacon the philosopher, and Harvey the physician, and John Milton the poet. Ask them what infidelity has ever done to lift the fourteen hundred millions of the race out of barbarism. Ask them when infidelity ever instituted a sanitary commission; and, before you leave their society once and forever, tell them that they have insulted the memory of your Christian father, and spat upon the death bed of your mother, and with swine’s snout rooted up the grave of your sister who died believing in the Lord Jesus.

Young man, hold on to your Bible. It will tell you how to dress, how to bargain, how to work, how to act, how to live, how to die. Glorious Bible! Whether on parchment or paper, in octavo or duodecimo, on the center table of the drawing room or in the counting room of the banker. Glorious Bible! Light to our feet and lamp to our path. Hold on to it.

The second class of insidious temptation that comes upon our young men is led on by the dishonest employer. Every commercial establishment is a school. In nine cases out of ten, the principles of the employer become the principles of the employee. I ask the older merchants to bear me out in these statements. If, when you were just starting in life, in commercial life, you were told that honesty was not marketable, that though you might sell all the goods in the shop, you must not sell your conscience—that while you were to exercise all industry and tact, you were not to sell your conscience—if you were taught that gains gotten by sin were combustible, and at the moment of ignition would be blown on by the breath of God until all the splendid estate would vanish into white ashes scattered in the whirlwind—then that instruction has been to you a precaution and a help. Since there are hundreds of commercial establishments in our great cities which are educating a class of young men who will be the honor of the land, and there are other establishments which are educating young men to be nothing but sharpeners. What chance is there for a young man
who was taught in an establishment that it is right to lie, if it is smart, and that a French label is all that is necessary to make a thing French, and that you always ought to be honest when it pays, and that it is wrong to steal unless you do it well? Suppose, now, a young man just starting in life enters a place of that kind where there are ten young men, all drilled in the infamous practices of the establishment he is ready to be taught. The young man has no theory of commercial ethics. Where is he to get his theory? He will get the theory from his employers. One day he pushes his wit a little beyond what the establishment demanded of him, and he fleeces a customer until the clerk is on the verge of being seized by the law. What is done in the establishment? He is not arraigned. The head of the establishment says to him: “Now, be careful: be careful, young man, you might be caught; but really that was splendidly done; you will get along in the world, I warrant you.” Then that young man goes up until he becomes head clerk. He had found there was a premium on iniquity.

One morning the employer comes to the establishment. He goes into his counting room and throws up his hands and shouts: “Why, the safe has been robbed!” What is the matter? Nothing, nothing; only the clerk that has been practicing a good-while on customers is practicing a little on the employer. No new principle introduced into that establishment. It is a poor rule that will not work both ways. You must never steal unless you can do it well. He did it well. I am not talking an abstraction, I am talking a terrible and crushing fact.

Now here is a young man. Look at him today. Look at him five years from now, after he has been under trial in such an establishment. Here he stands in the shop today, his cheeks ruddy with the breath of the hills. He unrolls the goods on the counter in a gentlemanly style. He commends them to the purchaser. He points out all the good points in the fabric. He effects the sale. The goods are wrapped up, and he dismisses the customer with a cheerful “good morning,” and the country merchant departs so impressed with the straightforwardness of that young man that he will come again and again, every spring and every autumn unless interfered with. The young man has been in that establishment five years. He unrolls the goods on the counter. He says to the customer: “Now those are the best goods we have in our establishment; they have better on the next shelf. He says: “We are selling these goods less than cost;” they are making 20 percent. He says: “There is nothing like them in all the city;” there are fifteen shops that want to sell the same thing. He says: “Now, that is a durable article, it will wash;” yes, it will wash out. The sale is made, the goods are wrapped up, the country merchant goes off feeling that he has an equivalent for his money, and the sharp clerk goes into the private room of the counting house, and he says: “Well, I got rid of those goods at last; I really thought we never would sell them, I told him we were selling them less than cost; and he thought he was getting a good bargain; got rid of them at last.” And the head of the firm says: “That’s well done, splendidly done!” Meanwhile God has recorded eight lies—four lies against the young man, four lies against his article; for I undertake to say that the employer is responsible for all the iniquities of his clerks, and all the iniquities of those who are clerks of these clerks, down to the tenth generation, if those employers inculcated iniquitous and damning principles.

I stand before young men this morning who are under this pressure. I say, come out of it. “Oh!” you say, “I can’t; I have my widowed mother to support, and if a man loses his situation now he can’t get another one.” I say, come out of it. Go home to your mother and say to her, “Mother, I can’t stay in that shop and be upright; what shall I do?” And if she is worthy of you she will say, “Come out of it, my son—we will just throw ourselves on him who hath promised to be the God of the widow and the fatherless; he will take care of us.” And I tell you no young man ever permanently suffered by such a course of conduct.

In Philadelphia, in a drug shop, a young man said to his employer: “I want to please you, really, and I am willing to sell medicines on Sunday; but I can’t sell this patent shoe blacking on Sunday.” “Well,” said the head man, “you will have to do it, or else you will have to go away.” The young man said: “I can’t do it: I am willing to sell medicine, but not shoe blacking.” “Well, then, go! Go now.” The young man went away. The Lord looked after him. The hundreds of thousands of dollars he won in the world where the smallest part of his fortune. God honored him. By the course he took he saved his soul as well as his fortunes in the future.

A man said to his employer: “I can’t wash the wagon on Sunday morning; I am willing to wash it on Saturday afternoon; but, sir, you will please excuse me, I can’t wash your wagon on Sunday morning.” His employer said: “You must wash it; my carriage comes in every Saturday night, and you have got to wash it Sunday morning.” “I can’t do it,” the man said. They parted. The Lord looked after him—grandly looked after him. He is worth today a hundred-fold more than his employer ever was or ever will be, and he saved his soul. Young men, it is safe to do right. There are young men in this house today, who, under this storm of temptation, are striking deeper and deeper their roots, and spreading out broader their branches. They are Daniels in Babylon, they are Josephs in the Egyptian court, they are Pauls amid the wild beasts of Ephesus. I preach to encourage...
amid the ten thousand temptations of life there is no safety for a man without God.

But I may be addressing some who have gone astray, and so I assert that other proposition that the dissolute can not be reclaimed. Perhaps you have only gone a little astray. While I speak are you troubled? Is there a voice within you saying: "What did you do that for? Why did you go there? What did you mean by that?" Is there a memory in your soul that makes you tremble? God only knows all our hearts. Yea, if you have gone so far as to commit iniquities, and have gone through the whole catalogue, I invite you back this hour. The Lord waits for you. "Rejoice! O, young man, in thy youth, and let thy heart cheer thee in the days of thy youth, but know thou that for all these things God will bring thee into judgment." Come home, young man to your father's God. Come home, young man, to your mother's God. O, I wish that all the batteries of the gospel could to-day be unlimbered against all those influences which are taking down so many of our young men. I would like to blow a trumpet of warning, and recruit until this whole audience would march out on a crusade against the evils of society. But let none of us be disheartened. O, Christian workers, my heart is high with hope. The dark horizon is blooming into the morning of which prophets spoke, and of which poets have dreamed, and of which painters have sketched. The world's bridal hour advances. The mountains will kiss the morning radiant and effulgent and all the waves of the sea will become the crystal keys of a great organ, on which the fingers of everlasting joy shall play the grand march of a world redeemed. Instead of the thorn there shall come up the fir tree, and instead of the briar there shall come up the myrtle tree, and the mountains and the hills shall break forth into singing, and all the trees of the wood shall clap their hands!

Jesus is the fountain of life; from Him alone do men receive the water that sweeps into the life that will never end. He is also the Bread of Life, thus being the entire food divine which alone can make man whole.—Garber.
For the Evangelical Visitor.

REPHNANCE UNTO LIFE.

"Likewise I say unto you there is joy in the presence of the angels of God over one sinner that repenteth."

The subject before us is one of great importance and I have fears it is often misunderstood. Avenues are so numerous to lead poor souls down to endless woe, thinking they are on the right way, and sometimes their teachers are to be blamed for it.

The Lord Jesus had just concluded the parable of the lost sheep and the lost coin with the wonderful declaration—of the words of our text—and the parable of the prodigal son is concluded with an intimation of great joy over the recovery of the lost one.

We know there is great joy often on earth when sinners are converted. The mother that has been praying for her son for years, notwithstanding the sweet counsels of a dear mother, that boy has been going down step by step, to the doomed world; but at all once the spirit finds way to his heart and he returns. O what joy fills that mother's heart because her boy has been converted. Sometimes a whole church break out in raptures of joy over the conversion of some hard-hearted sinner.

But this joy is not confined to this earth only. The pure and sinless inhabitants of heaven, the holy angels who have always taken a deep interest in our salvation, rejoice in the repentance of one sinner. The idea that the angels are interested in our salvation is not based on human vanity, not upon an exaggerated idea of our own but it is founded upon the true word of the Lord of angels, the creator of those pure spirits and the joy of those holy angels is excited over a certain state of mind in the Bible called repentance. It then becomes an important question, what is repentance? It is often spoken of as a deep sorrow of mind and anguish of soul—a kind of mental purgatory through which souls must pass before they can be fit to come to Christ and exercise faith in his merits. Hence it is no uncommon thing for people to say they have not repented enough yet of their sins; they are too wicked to come to Jesus; they think they must first right their wrongs, make their crooked things straight and have more convictions and a deeper sorrow for sin before they can believe in Jesus. Thus the mind is turned in upon itself and they are watching for certain emotions which they suppose will qualify them to come to Christ. This view of what repentance is is all wrong, for a person to look at their own vileness will never produce repentance. We may see our sins like mountains rise up before us and we may look at them but it will not produce true repentance. I may weep on account of them [my sins], shudder at the terrible consequences and all the while not possess a single atom of true repentance unto life.

Instead of repentance being a state of mind that prepares the sinner for coming to Christ, it is a state of mind which can only be produced by his coming to Christ. Know ye not that the goodness of God leadeth thee to repentance. Instead of repentance leading us to Christ, it is Christ that leads us to repentance. It does not go before but follows after acceptance through Jesus.

We are told he is "exalted a prince and a Saviour to give repentance to Israel." And hence we must go to him before we can repent. The moment a man believessavingly in Jesus he repeats; and he never does before. What! can a man be a penitent who is still rejecting the Lord who bought him with his own precious blood? a penitent and call God a liar! No: there can be no true repentance until there is a full submission of the heart to God's way of saving through the merits of his son. If we could produce repentance by prayer or by weeping or by good works or by making our wrongs right, we would be our own Saviour and have something to boast of. Look if you please at Zaccheus, he wanted to see Jesus but was too small he thought, but he was in earnest about the matter, very zealous; he ran ahead of the crowd, climbed up a sycamore tree, but when Jesus came there, he said, "make haste and come down." What did Zaccheus say? Did he say 'I have not repented enough yet, I am too great a sinner, I have defrauded my neighbors too much?'

In Short, did he justify himself, did he make his wrongs right before he came down? No. But the very moment Jesus said come down, he did so and in haste and received Jesus joyfully. Then after he had received him he said what he would do. Jesus said, without me ye can do nothing.

I am aware of the fact that Webster defines repentance as sorry for sin, and right here is where the great trouble comes in. We often see anxious inquirers to be in great distress and anguish of soul and no doubt are in earnest about the matter, and perhaps are sorry for something but whether their sorrow is of such a nature as the apostle would have it is a question.

The apostle says he rejoiced that they were made sorry after a godly manner. For godly sorrow worketh repentance unto salvation not to be repented of: but the sorrow of the world worketh death. 2 Cor. vii, 10. Again we read, if God peradventure will give them repentance to the acknowledging of the truth. 2 Tim. ii, 25. And Peter says that God had exalted this Jesus with his right hand to be a prince and a Saviour for to give repentance to Israel and forgiveness of sins. From these passages quoted with many others from the Bible, we can see that repentance, viz., repentance unto life, is a divine grace and men cannot produce it of themselves.

The question may arise right here, why is there such joy in the presence of the angels of God over one sinner that repenteth, since so many are making a start and...
not the angels wait till they see the conflict ended and the believer come seemingly in earnest for a little more than conqueror? Why do the angels rejoice when they see a soul start right, for then they have no doubt how the matter will end. They have seen the mighty grace of God triumph in the weakness of so many of his children and bringing them through victorious over all their foes that they have no fears of the final result. The holy angels know if a soul starts right, if it does not I do not believe the angels will rejoice. We notice that the angels rejoice over one sinner that not only our own souls shall rejoice, and angels rejoice, but the blessed Saviour shall see of the travail of his soul and be satisfied. That soul who on Jesus doth lean for repose, flesh, the devil and the world in it, shall enter into whatever men do to secure what they want, that has the flesh, the devil and the world in it, because it is not given to them while unregenerated to do otherwise. If this was not the case, the world would be so changed as to make it uncomfortable for sinful men to abide here.

But when looked at as a naked fact, standing out in bold relief in front of a background peopled with professing Christians, claiming fellowship and brotherhood which brings them into close communion with Christ, the growing disposition of churchmen to quarrel, backbit, traduce, malign and misrepresent each other in the family of the church, is one of the very worst signs of the depravity of the period. It is a sorry spectacle that of members of the same church, claiming to be imbued with Divine truth, professing to be in constant communion with God, and yet ready to scratch each other's eyes out, maligning one another, and never coming in contact in the same sanctuary without making it echo with tumult or the blows of each struck at the other. This is not a word painting of a scene of the imagination. It has its realistic originals in every part of the country, on which sinful people look with disdain, disgust or drollery.

A large portion of the work of earthly courts is now composed of efforts to unravel the disputes of churchmen, deacons, elders, pastors, and bishops, who have entangled themselves in difficulties which not only stop their holy work, but prove many of them unfit for its performance. We are told every day of the wonders produced by faith cures, of the miracles wrought by prayer, and yet these same churchmen cannot arrange their own differences and disputes on the same basis, but must rush into earthly courts, backed by feed counsel ready to resort to all the tricks of the legal profession in order to win a case, one brother or saint against another, in harsh and heated and sometimes brutal conflict. Is this proper in professing Christians? If it is, then the teaching of the Divine Master to bear and forbear has been of no avail—seed sown among tares and stones. Worldlings are becoming disgusted with such spectacles, and cry out fie upon such professors of the religion of the gospel of peace.

There ought to be peace and gentleness and purity sufficient in all churches to settle every difficulty in which its members may become involved, or which may arise between pastors and bishops among themselves. In the first place there ought never to be strife among professing Christians. If they are truly of the family of Christ, there can be no such conditions among churchmen.—Editorial in Harrisburg Independent. Published by request.

Those who receive the gospel are to communicate it to those who are still in ignorance and wickedness. The first and greatest work of the church is to seek and save the lost. The church has not always been obedient to this command. Soon after the death of the apostles, questions of doctrine began to engage the attention of Christain people, and the duty of evangelizing the world was not duly emphasized.

Never in my life, have I despised learning and skill in languages, but, from my youth, I honored and loved them. Although, alas, I never acquired them, yet, thanks be to God, I am not so bereft of my senses, that I should despise or ridicule the knowledge of languages, through which the precious word of divine grace came to our knowledge. I wish that all pious-minded persons possessed this knowledge, if we would but humbly use it to the praise of our God, and the service of our neighbors, in the pure fear of God.—Menno Simons.

Oh yes this world we must forsake, Nor of its sinful ways partake. Lest we should make a sad mistake, But like the great Apostle Paul, Lend an ear to the heavenly call.
EVANGELICAL VISITOR.
Published in the interest of the Church of the Brethren in Christ—commonly called in the United States "River Brethren" and in Canada "Tunkers" for the exposition of true practical principles or doctrine of the church. We think they are based upon the Bible and surely God's word is infallible and none should feel at liberty to even propose a change in that, but we refer to the work of the church.

For instance, the mission work, the means to be used for the spread of the gospel, the necessity of more urgent and more effectual work, the occupying of new fields, the way best adapted to make the work most successful with the least expense. We think our present way of doing mission work is in proportion to the results a very expensive way. We think the expense could be greatly reduced by establishing missions and locating one or more missionaries there temporary or permanently as would be thought best. Our present way is not conducive of the best results because the work is not followed up by locating some one there to continue the work. But very often after a successful revival the field is abandoned and the result is some other denomination reaps the benefit.

But while undoubtedly the care and responsibility is much greater the corresponding benefit in the widely spread and active work of the church is also much greater. But with these greater responsibilities and wider and more extended territories over which the conference should keep the oversight, yet there is no need of sectional work. Different localities may of course need locally different work, but one general arrangement should suffice for all; and, when, after experience has taught us that the arrangement is not the best for the purpose then there evidently should be a readiness to make changes for the better.

But while undoubtedly the church should be—then by delegate representation general conference should have the general oversight, and should have general control over the whole work; otherwise there might be conflict. If such were the case and if that can be maintained there need not be any grave difficulties to overcome. But some times other views are held. Some times it is claimed that the district has the sole jurisdiction over its members and its officers which has undoubtedly is the proper theory, and if that can be maintained there need not be any grave difficulties to overcome. But while such may be thought should be the case, it does not always hold good and we think that view of the case would work injury to the general cause. There should really be no question as regards jurisdiction if we are one body—and undoubtedly God's church should be—then by delegate representation general conference should have the general oversight, and should have general control over the whole work.
certainly would not legislate to the injury of any one section but would try and work for the general good and when they have devised the best means in their judgment for the cause, there should be a ready acquiescence in the plan adopted. By these means the work would prosper and the church would be at peace and God would be glorified.

Brethren will we hold up the banner of Christ and push the work with all the zeal and love for souls we possess? Will we labor with all the strength and devotion for the cause that the case demands? If so, we believe that God's blessing will rest upon the church. There need be no cause for contention; there need be no dividing or confusing issues, the cause is worthy of our greatest effort, our most devoted service and the crown at the end of the journey will be to the faithful a most glorious reward.

Before we close this article we would like to say that we think that every district should be fully represented in our general conference, because the decisions of conference should be binding and should be accepted by all in good faith as the decision of a representative body chosen by the church, in their district or local capacity, and these decisions if backed up by the word of the Lord should be received by all as the best arrangement that could be made for the time being. If the expense is too great to meet every year, it would be better to meet less frequently than to not be fully represented.

JOINT CONFERENCE.

The joint council for Kansas convened as was previously announced, March 18th, and continued two days. The attendance, for only a state council, was large and the interest good. Quite a number of important subjects were up for consideration. Some of them elicited a good deal of discussion before the best conclusions were arrived at, but we think the moderation and forbearance manifested was greatly to the credit of the council.

It is probably not necessary to enumerate the decisions made, but it was very apparent that the interest of the church in mission work and in the conversion of souls was uppermost. But while that was probably the leading sentiment, yet the purity of the church and the desire to retain the simplicity of gospel doctrine as understood and taught by the church, was clearly manifest.

SEARCH THE SCRIPTURES. ST. JOHN 5, 35.

Because the Jews did not believe that Christ was the son of God, he told them, as one proof to search the Scriptures.—the Old Testament. And thus the passage is applicable to us as well as it was to them. The scriptures were given for our comfort, and our guide to eternal life. They are to be a lamp to our feet and a light to our pathway. "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me."

Now, in this day and age of the world, is it not necessary to be rightly informed, since there is so much polemics? Beware of the false teachers and prophets which shall appear in the latter days. Some may say that the word teaches that a fool shall not err therein;—no not in the fundamental principles, but in the minor points. Why is there so much difference among the Christian churches? They all believe that it was necessary for Christ to come in person to this world, but they differ greatly in minor points. Again, why is it that professors of Christianity interpret these Scriptures differently? We are at a loss to account for all these differences. But we know that the carnal mind cannot discern spiritual things. Such may commit the whole Bible to memory, thus only knowing the letter, but the important and best part is left hidden. That is why so many ministers have to become educated in the law and the Gospel, in order to expound it. The carnal man who is educated in the ministry gives a poor, dull sermon. Some may get a true knowledge by hearing sermons, but that is very dangerous. A soul may be saved without a knowledge of the Scriptures: but we cannot be willfully ignorant. Paul says, "Now we see through a glass darkly; we know in part and we prophesy in part.

Though we know the law and fall in one tittle we are guilty of all. In the New Testament there are about four hundred and eighty-eight commandments given. And one is to search the scriptures. We should be well versed in the Bible, because it is a command and a source of happiness, and the basis of our faith and hope; it is God's revealed will, and our guide to eternal life. We should further understand it, so as to be able to give a reason of the hope that is in us. We should be able to interpret it to our own satisfaction, and then not rely on the learned so much. We should make the scriptures applicable to ourselves; and not only get the meaning out of each subject, but also the spirit of its teaching. For instance, the word does not tell us that Peter was forward, and often in the extremes, and that Christ followed the Mosaic law; but by the nature of the word, we easily find that. The new unimportant questions and subjects should have little attention, but the vital and practical points should be well studied. Where Jesus was crucified, matters not, but why and what for? So many people's faith is based on other people's opinions, or because the surroundings, and the church in general, believes that way and they believe the same; and when the word is studied, the interpretation meets their opinion.

It is astonishing how people believe, simply because others believe thus. How little do some church officials know of the word, yet they are sincere. They, especially, should be well read, expressly to meet any question with regard to religion. And it is sad to say that some professors do not care to talk about the blessed gospel. How oft do we see a newspaper preferred to the Bible by nominal Christians. The scriptures require much searching, and the writers thereof were undoubtedly inspired to give them in such a way. Most of the dates are neglected or confused, local facts in inverse order, and the journeys are very indefinite; thus we see the reason for so much explanation and comment. The Bible differs from other books in this, that the Bible never gets old to the Christian. Everytime we re-read it, we find something new. When it is not read with love and desire, there is a lack of the spirit of Christ.

Will some brothers explain the difference between the baptism of John, and the baptism of the Holy Ghost and fire?

J. M. BOSLER.

Louisville, Ohio.
THE WAY OF THE CROSS.

Why will you not O Christian,
Your wicked self deny?
Why will you run such hazard,
Yourself to gratify?
To hold the worldly spirit fast,
Against the truth's instruction.
Will shut you out of heaven at last,
And land you in destruction.

Think not it is too little,
To wear a modest dress;
Consider what is needful,
And lay aside the rest,
And take the rule of Jesus Christ,
By which yourself to measure;
And always choose to help the poor,
Before an earthly treasure.

Lay by all carnal weapons,
By which men are destroyed;
For safety and protection.
Trust wholly in the Lord:
And never lift your hands to swear,
Lost God should be offended:
In tender conscience now forbear,
Whatever is pretended.

Refuse all worldly honors,
Which every man bestow;
Thou canst not be a worldling,
And Christ's disciple too:
Come out and leave the wicked throng,
In political confusion;
Which every man bestow;
Lest God should be offended:
And trust wholly in the Lord:
Whatever is pretended.

O, come ye out from Babylon,
Come out and leave the wicked throng,
Before an earthly treasure.
And land you in destruction.
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Lest God should be offended:
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The Evangelical Visitor. April 1, 1892.

MY EXPERIENCE.

By God's grace assisting me, I shall try and give my experience for I do love to read the experiences of my brethren and sisters and have often felt that I also should give mine. As I was all alone today my thoughts ran back in my father's house when the Lord first called me, I then was thirteen years of age. We had prayer-meeting on Satur­
day evening and the brethren came from a distance. At that time they had the meetings in the house. So that evening the good spirit strove with me and I felt that I should rise and confess him but I thought I could not for I had sisters and a brother older than myself and the enemy made me believe that I should wait till they would make a start, so I did not say any thing and I did not have it good, so in six weeks from that time I tended a meeting, it was the United Brethren and then the Lord again with his good spirit strove and so I yielded and when I became willing to do his will then he blessed me and I could rejoice in the rock of my salvation. He then showed me what I must do to remain one of his children. I was to lay aside every thing that was not necessary and to be arrayed in modest apparel, and the covering was also presented to me; not by my parents but by reading the word of God in 1 Corinthians xi, 5. I truly can say it was no cross for me to take it and wear it for if we have the love of God in our hearts it is not hard to serve the Lord. Then he also showed me that I should be baptized and I never spent a happier week than the week before I was baptized.

God always blesses his children when they are obedient, so I had it good for a number of years. I always enjoyed going to meeting and prayer-meeting and then the enemy came again and tried to make me believe that I never had enjoyed religion, that I was too young at that time. I did not know what it meant so I again went to the Lord in prayer and asked him to show me if it was so. He again blessed me and told me I knew all that was necessary and if we only are willing to do what the Lord shows us. I can truly say that God has been very good to me, has never forsaken me nor left me.

I often feel to praise my God that he called me in my young years and that he gave me a willing heart to serve him but in my past life I can see where I could have done better and lived closer to God and been more obedient. How we love our children if they are obedient and so doth our heavenly Father love his children if they are right obedient. Sometimes we think it looks so small it is no use, this will make no difference if I do so it is just as good or if I make it this way I would rather have it but is it the Lord's way?

Let us be careful or those little things may bar us out of heaven for I know it mars our peace on earth, and how will it be in eternity if we do not take up the cross and follow our Saviour who has done so much for us, for he said: "my yoke is easy and my burden is light." So it is if we are only willing to give up our will under his will and follow him in all his commands. That is why I have tried in my weakness to pen these few lines for the Visitor. I have felt it my duty as well as a privilege and at times it would come so heavily on me that if I would not obey, it might be the means of keeping me out of heaven and of enjoying that rest which is prepared for the faithful. That is what I have been striving for now thirty years and I can praise the way.

To the young, O do not delay but come and give the Saviour your heart and he will kindly lead you through this world of sin and sorrow. He will not forsake you in the hour of death but has promised that where he is his followers shall be also.

Amanda Hiller.

Morrison, Ill.

For the Evangelical Visitor.
I think sometimes we are surrounded with temptations to lead us astray, but again we have so many invitations to come to Christ that we have no excuse, it merely takes our own will. Oh, why can I not lay down my will and do the Lord's will when He laid down his life for a way for us poor creatures? My prayer is as the poet says:

O Lord, help me to live,
While here on earth I stay,
That I the crown of life receive,
When done with life's dark day.
Help me to win the prize,
That Christ has set before;
And be with Him in Paradise
When time shall be no more.

Pray for me a weak sister, desiring to work for Jesus.

Lizzie A. Koser.
Marietta, Pa.

FULL SALVATION FOUND.

Readers of the Vispron, today my joy was increased by me doing that which was for me to do in order to obtain full salvation. I at one time belonged to the church and been inconsistent I was dealt with according to Matt. xviii. I thank God for it. So I stood nearly five years. I had not quit praying but yet never prayed. It seems to me I know what it is to offer up an honest prayer. It don't go up high but to Jesus which I can feel is so near. I was not quite willing to join God's people because the adversary held other people's faults before me so I could not see the church. After a while my faults came up so I could see nothing else but myself. Now I can see the church also of which I will give you a picture.

The church of God may be compared to a ship of war, built by the great architect who made heaven and earth. Jehovah is her rightful owner, Emmanuel is her captain. The Holy Bible is both her chart and compass. Under her great captain ministers take rank as officers. Her crew consists of those who follow the captain. Passengers she carries none. All on board are working hands. This world is the tempestuous sea over which she makes her dangerous voyage. Its rocks, shoals and quicksands hide their deceitful heads beneath it only to destroy. The voyage is from time to eternity.

The good ship never puts back. She is well supplied, she carries bread of life and water of salvation. The ship carries a commission authorized to sink, burn and destroy all that belongs to Beelzebub. Bravely she behaves amid the storms until she finds a calm bay, called the Bay of Promise. Then she casts forth her first anchor HOPE. Hope is an anchor to the soul in the day of adversity. Second anchor is thrown out called FAITH, which takes hold of the promises made to the church in her time of trial, especially this one. "Call upon me in time of trouble and I will deliver thee." Third anchor is let go, namely prayer. Now she takes hold on God, now she is steady; not yet being delivered she throws out the fourth anchor namely Resignation. Now she has done her duty, now she may be still and await the salvation of God. Soon she moves on to the port of Glory. The psalmist says: "How good and how pleasant it is for brethren to dwell together in unity." It is also essential to success. In union is strength in religious warfare. United we stand, divided we fall.

The great head of the church has provided a principle, which binds, nourishes and consolidates the various members of the body together for we are all members one of another. If this principle be neglected the army of the cross becomes easily dispersed.

This principle is Love. May it always abound in us all for ever and I ask your prayers for me. I will come again to you. If the Lord lets me live I wish to be an earnest Christian worker in the church until death.

Your Brother in love.

A. L. Eisenhower.

CHURCH NEWS.

A series of meetings were commenced on Sunday, the 24th of January, in the Brethren church of Howick, by Bro. Hoover, of South Cayuga, Ont. Bro. Hoover was quite poorly with la grippe the greater part of his time while here, and consequently he could not do the visiting he had desired and would have been beneficial to the cause. However, he was able to attend to all the meetings but one while here, and although the body was somewhat afflicted and weak, yet the Lord enabled the brother to speak to us the word of life, in the spirit and power. The meetings were very interesting and the brethren and sisters have been greatly revived. Four made a start for the kingdom and some who had been on back-grounds have been greatly revived, and quite a few rose for prayer. The meetings were closed on the evening of the 9th of Feb., with a sorry impression that the work was cut a little short. Yet we feel to thank God for the work done, and hope the seed sown may have fallen in many honest hearts, and in due season bring forth fruit to the honor and glory of God, and to the welfare of many souls.

John Reichard.
Fordwick, Ont.

Dear Brother:—During the last three weeks God has graciously visited his people here. Meetings were commenced on the evening of Feb. 16th, in the Bertie church, and continued for three weeks less one evening, and the church has been much revived, and a goodly number of sinners were made to realize their need of salvation, and sought the Lord, and we have confidence that quite a number have passed from death unto life. I do not know the exact number that arose for prayer, but must have been between 35 and 50.

When the meeting was started we expected to have Bro. Trump from Polo, Ill. to be with us, but were
disappointed, as his health failed, and he went home direct from Nottaway. The second week Bro. J. W. Hoover came and labored earnestly with results as related. A number of middle aged and old persons professed conversion, but the large majority were young, largely of our S. S. scholars. We trust the good work may still go on and many more added to the number of God's children. Yours,

GEORGE DETWILER.
Sherkston, March 17, 1892.

LOVE FEASTS.

In the Pleasant Hill Meeting House near Hamlin, Brown Co., Kan., May 28 and 29.

In the Bethel Meeting House, North Dickinson, Co., June 4 and 5.

In Bell Springs Meeting House, South Dickinson, Co., Kan., June 11 and 12.

A cordial invitation is extended to all to attend.

BRO. TRUMP IN OHIO.

After holding a series of meetings at Harrisburgh, Montgomery Co., Ohio, Elder Isaac Trump, of Polo, Ill., through the providence of God, came over to Clark Co., and filled the regular appointments at Medway church; preached two interesting sermons Saturday night and Sunday and on the following evening, Dec. 20th, our protracted effort began at Maple Grove church, Donnelsville, taking for his introductory text, Heb. xi, 7. "By faith, Noah being warned of God of things not seen as yet, moved with fear prepared an ark to the saving of his house." He spoke to a large and attentive audience. We were glad that our brother was filled with the power and wisdom that cometh from God and that there are yet ministers in the field who know how to sway the old Jerusalem sword and fear not man. We believe there was much good done during the meeting. The sandy foundations of sinners were shaken. Four arose for prayer. May those precious souls prove faithful and live devoted lives in the service of the Master. The church was revived and Christian professors were drawn together by the chain of love and seemed only to think, we belong to the household of faith and not members of different societies. From the testimonies and private conversations we learned that old professors were awakened and acknowledged that they saw as they never did before. The attendance generally was good and behavior was excellent. The last of the feast was the best the closing evening, the attendance was very large, and we believe that if Bro. Trump should never be permitted to speak at this place again he will stand free at the great day of judgment. We believe that lasting impression has been made. May the Lord bless our brother for declaring the whole truth and give him souls for his hire.

The meeting closed Dec. 31st, giving us twenty sermons in all, making it altogether an enjoyable time. After closing the meeting he bade the congregation farewell at the door and taking them by the hand he had a word of instruction and encouragement for all with the hope that if we should meet no more in life we could meet where

"Congregations ne'er break up
And Sabbaths never end."

ELLA ULLERY.
North Hampton, O.

A TRIP TO CALIFORNIA.

We left our home at Chadwick, Ill., Feb. 6th, and on Feb. 9th, started from Kitteridge, Ill. Arrived at Topeka, Kan., Feb. 10th, and spent one day visiting friends. From there we went to Abilene, attended two meetings among the brethren. Went to Chapman the 11th, where we visited our son David who is teaching in the Dickinson Co. high schools. Returned to Abilene the following Mon., where we attended district conference at Zion Meeting House Tues. eve. Took train for Hope, where we visited Bro. Henry Bowers and family. On Wed. 17th, went to Bell Springs Meeting House where we held one meeting, also attended conference the following day, where we met many of the brethren and sisters. Returned to Hope the same day. Next day went to Herrington, stopped with Bro. Samuel Shirk one night, returned to Hope Sat. 20th, visited some of the brethren. Preached there the following Sunday morning and evening to a good congregation. Left Hope the same evening for Strong City and resumed our journey westward. Arrived at La Junta, Colo., next evening at 8 o'clock where we stopped over night and rested. Took train Tuesday morning, reached Trinidad at noon from there we began to climb the Rocky Mts. Reached the summit at Raton Tunnel, here we began again to descend the western slope into New Mexico passing a notable mountain upon which there is a plateau about 60 mi. in length void of all animal or vegetable life. Arrived at Las Vegas in the evening; the shades of night covered the scenery and we committed ourselves for the night into Him who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance. Isa. xi, 12. Reached Deming at 12 m. next day where we waited 5 hours, where we took the South Pac., and arrived at Maricopa next morning at 8 o'clock, there we changed cars for Phoenix, arrived there and met Bro. and Sister Hadsell and family. Bro. H. took us to Glendale colony where we met brethren and sisters from Brown Co. Kan. Preached at Bro. John Stauffer's on Sunday, to an interesting congregation. On our way to the colony we stopped at an ostrich farm which was very interesting to us. Passed the Bart-
and lemon trees. Also peach, pear, almond, apricot and pomegranate trees, grape vines of all descriptions including the muscat or raisin grape which grows to perfection here. Ornamental trees of many varieties including the palm, banana and other semi-tropical varieties. The large alfalfa fields also presented a beautiful appearance, especially to us who had just a few days ago been in the regions of winter, but now the fields and orchards look as though we were in the months of June or July. The cattle and horses feeding in green pastures of this clover up to their knees. The peach trees in full bloom, vegetables ready for use, the children running bare-footed and in every respect this sunny clime has the appearance of a paradise; although a new country it promises to be equal to older localities in enterprise and prosperity, and above all it has an advantage which is unparalleled in any country in the world, namely, an irrigation system which affords an abundance of cheap, pure water. Phoenix has a population of about 7000, and has about 6 miles of street car line, electric lights and all modern improvements. On Tuesday morning Mch. 1st, we started for Cal. The South Pac. R. R. passes through desert and Mts. until we reach Yuma. Here we saw many Indians, some of them came to the train with Indian curiosities to sell to the passengers. As we pass along we see many of these curious people, and the question comes to our minds how they live? The country is a continuous desert waste. Our train now reaches Salt-on, where there is a salt lake 300 feet below sea level. This lake has been partially formed within the past year, and yields large quantities of salt. We now come to mountains covered with snow, we begin to climb toward the summit with a “double header” our train until we reach the summit, an elevation of 2000 feet. The mountain seems above the clouds, the wind is blowing and cold. Arrived at Ontario, Cal., in the evening. Bro. R. Hershey met us at the depot; here we also met Sister Susan Hershey, also Sister Annie Engle from Pomona; enjoyed a little prayer meeting together. The next day we enjoyed a pleasant ride and visit with Bro. and Sister Hershey. The street car carried us past beautiful orange groves. The scenery is lovely. The snow covered mountains here present a striking contrast with the green orchards and gardens. On the morning of March 3rd we left for Los Angeles, arrived there at 9 o’clock. Went to the citrus fair where there is an exhibition of oranges and lemons from the various citrus growing localities of Cal., here we met Peter and Joseph Good and David Plumball formerly from III. Stopped at Isaac Royer’s restaurant where we met some friends and acquaintances from Lordsburg. Left Los Angeles at 3 p.m. for San Diego. Our train passed through some wonderful country of mountains, hills and plains, until suddenly to our right there looms up in the distance a sight that fills our hearts with admiration and gratitude. Our loving Father has protected us through many dangers on our way and has at last permitted us to behold with our own eyes the mighty Pacific. The great waves breaking and splashing, now looking like great hills of water, then breaking and spreading out over the beach in foaming sheets. Our mind is carried out into the great watery distance of thousands and thousands of miles. Our train passes on rushing along this noisy shore which is never silent. For nearly six thousand years this noise like distant thunder has not ceased its solemn sound. Here we see the meaning of the words of Psalmist civ 7-9. “At thy rebuke they fled at the voice of thy thunder they hastened away. They go up by the mountains, they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over that they turn not again to cover the earth.” We passed on until darkness again covered the wonderful scene. At 8 p.m. the long wished for name San Diego was called out by the brakeman. Our hearts leaped for joy with the thought, soon we were to meet our loved ones who had been so long separated from us by all these vast expanses of mountains and plains, and now we are so near to them. Soon we were again at a halt, and taking the D. street car we arrived at the pleasant home of J. W. Byers and family, our dear children who were all well and happy. This is indeed a summer land of perpetual flowers. It seems that nature and man have combined to beautify this spot on earth. The geraniums grow here to the height of ten feet and all the flowers, roses, lillies, etc., so much more perfect than we ever saw them before. Words cannot describe the grandeur and beauty of the orange and lemon trees bending down with their golden fruits, and yet among all these beauties we are the most forcibly reminded that we have a glorious home and mansions prepared on high, and all we see here is not even a shadow in comparison with what it must be to be there.

Will describe our homeward journey if spared to reach Chadwick, III. We are well and happy in the Lord.

Your Bro. and Sister, H. L. and Nancy A. Shirck.

MY TRIP TO CANADA.

Having received a call from Eld. S. Baker to come to Canada to preach at Markham, Ottawa and Blackcreek Districts, with due preparation, I left my home on the morning of the 19th of Jan., and boarded the train at Polo, for Chicago, 110 miles. Arrived at said place at 9 a.m. then walked to the Grand Trunk depot. There procured a clergyman’s permit at one-half fare over the Chicago, Grand Trunk R. R., to Hamilton near Lake Ontario. Arrived at Port Huron in the evening at 9. Before the train goes
through the tunnel. Two inspecting officers pass through the train and call out, open your satchels, grips and trunks. When through, the train passes through the tunnel, the wonder of the world. Will give you a description of this marvelous work, the St. Clair tunnel, the link that binds two Great Nations.

It is the greatest submarine tunnel in the world extending from Port Huron, Michigan under the St. Clair River to Sarnia, Ontario. It has just been completed at a cost of $2,700,000. The tunnel proper is a continuous iron tube, nineteen feet and ten inches in diameter, and 6025 feet or more than a mile long. The approaches in addition to the tunnel proper are 5603 feet making all told, a little over two miles. At one o'clock in the morning was at Hamilton, stopped at hotel until six in the morning. At said place partook of my first meal outside of the United States. What a treat.

Then again, boarded the train for Ontario, there changed again for Richmond Hill. Thence to the village, then walked two miles to Rev. Elliott. Was now a stranger in a strange land, but with believers or Christians. After partaking of my first dinner in the Dominion, after having a short visit with the family, Rev. H. R. Heise met me and visited with a few families that day. Also on Saturday.

On Sabbath morning the 17th our meeting commenced, continued to the 31st of Jan. During said time was taken to Bro. L. Cover, near to Lake Ontario, 18 miles, also to Bann, 10 miles to preach. Had two day-meetings, preaching in the evening; the remainder of the time was devoted in visiting many dear brethren and sisters. We also preached and visited the poor home twelve miles away near Newmarket, which contained about 140 poor inmates, who are well provided for and everything neat and clean. It being the time of the Brethren's meeting, Elder S. Baker being present we spoke with interest to these people remembering the Savior said the poor have the gospel preached.

Was pleased to see the earnestness and love here manifested by the church. While here my home has been with Bro. and Sister Stover, who have been very kind, never shall I forget their kindness. They are raising three orphan children; the Lord reward them abundantly. Before leaving this field, I do believe that in the near future many will be added to the church. A large percent of the seed sown has found well cultivated soil. Lord bless the laborer.

The next field of labor was 70 miles north near Georgia Bay, a place called Nottowa. Landed safe on the evening of the first of Feb. at said place. Preaching in the evening, and for one week visiting during the day. My home while here was with Elder I. Baker and his son, who has recently parted with a kind friend, a faithful sister. May the blessed Master kindly remember them. While at said place visited the oldest mother in Jenna, Nottowa.

Will briefly give a sketch of her life while in America. Sister Schwalm emigrated to this country in 1834 from Germany, being one of the first pioneers, after landing, walked twelve miles through three feet of snow with a bundle of bed clothes on her head, and her child on her back, being in the woods three days without anything to eat, provisions had not yet arrived. They were to have 100 acres of land and twelve month's provision, but failed in getting the 100, received five acres; the second year it being harder than the first in the woods and nothing to eat, could not speak with their English neighbors which were but few. But the Lord directed a man that way and took her husband along to Markham, 70 miles, to work among the Germans, thus keeping the family from starv ing. This was in the spring. He was obliged to work two months before he could send provision home. During this time the family had to live on an herb called cow-cabbage that grew in the woods. By the third year, having sowed one acre of wheat, not having horses or cattle, he was obliged to carry one bushel at a time 20 miles to mill, and when he got there it was too damp or wet from the sweat of his back that it could not be ground, so he had it exchanged. Her husband worked five years for a brother in Markham, 70 miles away, leaving his wife and children in the dense forest, in which were ravenous beasts. Nevertheless, the Lord was with them. The Lord sent Brother Heise and Bro. Cober to visit them, they being desirous to know the will of the Lord. Mother took the Bible, began to search for the truth and in earnest prayer unto Him who has power to save. By thus doing she found peace to her soul. Her blessings were so wonderful that she must tell it to the brethren and sisters. She had to walk 96 miles through a dense forest the most of the way to tell them that the blessed Savior had saved her. Where is our zeal without horses and carriages? Very soon her husband was converted and both received into the church; the father has gone to the spirit world, the mother is still a faithful laborer in the vineyard. Like Paul, can say I am ready. This is her salutation from a sister 86 years old. Peace to all of the brotherhood.

From this field was taken to the second line to the home of Bro. S. Doner. On our way, made a short visit with Bro. and Sister McTaggart, one of our writers. The Lord bless them. Labored at said place in Stayner one week. The Lord favored our labor in blessing the work by day and night. May the richest of God's blessings rest upon this home, and Nottowa District. Hope to hear ere long that many souls were added to the church. Should have stated that at the first place Rev. C. Baker was ordained. Also had the privilege to attend.
their Spring Council, was glad to see the love that existed. The last Sabbath that I was in Canada was a very snowy and stormy one. Contracted a cold; thinking it would be prudent to go home, therefore bid farewell on the morning of the 15th; arrived at home on the evening of the 17, was glad to meet again on the shores of mortality, and found them well after an absence of five weeks. Filled forty appointments, visited over 100 families, traveled by R. R. about 1400 miles, and tunnels about 400 miles. Never shall your servant forget the church in Canada. If we shall meet no more in life, Lord help us to meet where no parting tear is shed, nor farewell is made.

ISAAC TRUMP.

Polo, Ill.

For the Evangelical Visitor.

By the grace of God I will try and write a few lines, trusting the Lord will guide my pen. The Lord has said to the righteous, it shall be well with them, and to the wicked it shall be ill with them. It is well with them because of a righteous law in which they live, whose author is a righteous God and through him we have access unto the graces and promises of his word. The word says, ye are my children—your bodies the temple of the Holy Spirit. Now if the Holy Ghost is in us and we are led by the Spirit it is well with us. The righteous shall be as a tree planted by the side of a river from which it draws moisture, grows and brings forth fruit.

Christ is said to be as rivers of water in a dry place. So Christ is our living stream from which we draw that living water that satisfies our spiritual thirst. He says, blessed are they that hunger and thirst after righteousness, for they shall be filled. Yes, with the love of God, with joy unspeakable, great and full of glory; then it is not only well with the righteous in health, but in sickness and in death for the righteous have no fear though they pass through the valley and shadow of death for God is with them, holding them by the right hand to lead us through to a better clime, where we shall hear that welcome voice, come ye blessed of my Father, inherit the kingdom, prepared for you from the foundation of the world.

Oh should we not be much encouraged having such blessed promises? The Psalmist says, truly my soul waiteth upon God; from him cometh my salvation. He only is my rock and my salvation. Yes we can truly say God is our rock, our refuge, our hiding place. I feel to bless God of heaven for he is my righteousness, justification and sanctification.

My prayer is that I may live more of a holy and righteous life before God then I shall be blest, not only in life but in death. Dear brethren our light should shine as a lamp in a dark place for Christ said, ye are the light of the world. When we look around us how little we see of that true light of the so-called people of God and the only reason is they do not forsake the former life so that righteous life can shine forth.

Yours in Christ,

JACOB KONKLE.

AN EXPLANATION OF 1ST PET. III, 19.

DEAR EDITOR: Some time ago a friend wished to have an explanation of the 19th verse of 1st Pet. iii. To fully understand the 19th verse, it requires a careful reading of the 18th verse, which reads as follows: “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.” Now comes the text by which, i.e., by the spirit that quickened him, also went and preached unto the spirits in prison. Peter rehearsing this matter speaks of things in the past tense. Christ’s sufferings were past, his death was a thing of the past and his preaching to the spirits in prison was past, especially the preaching Peter had reference to, as he was one that had been disobedient, and Paul was another who was disobedient before his conversion and they were cast into prison. Acts v, 18. And laid their hands on the apostles and put them in the common prison. But the angel of the Lord opened the prison doors and brought them forth and said, go stand and speak in the temple all the words of this life, etc. According to the views of many the text should read, by which he also (Christ) went and preached unto the spirits in prison (plural) instead of prison (singular). The great trouble with this text is, people do not take it simply as it is, but look at it as one of the mysterious scripture passages; and where persons are the more likely to confound the true import of the text is because of the sudden change of the subject which frequently occurs in the holy scriptures. Hence my views are what follows the first clause of the 20th verse has no connection whatever with the text, but the apostle who wrote it was sometimes disobedient, and he was in prison and the same spirit that quickened Christ when he suffered at the hands of his bitter persecutors, preached to Peter, Paul and Silas when they were in prison. Hence I aver the spirit preached to were the apostles who were cast into prison at Jerusalem.

Let us now look at the 18th, 19th, and 20th verses. For Christ also hath once suffered for sins, the just for the unjust; that he might bring us to God, being put to death in the flesh but quickened by the Spirit. By which (spirit) also he went and preached unto the spirits in prison. Hence I aver the spirit preached to were the apostles who were cast into prison; which some time were disobedient.

Now the change of the subject comes in: When once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water, etc. Would it not seem strange that if this was to represent the antediluvian world that the spirit would only preach in one prison when millions (as some claim) lived at that time? All this goes to show that Peter has reference to a particular prison, time and place.

T. A. LONG.

Howard, Pa.
A CORRECTION.

DEAR BROTHER.—On page 67 of the Visitor, of March 1st, 6th line of first column, read mortality—not morality. Will you please see to it that the correction is made in a future issue of the paper?

C. STONE.

Polo, III. March 3, 1892.

In the article in the Visitor of March 15th, "Is the world getting better," I have discovered several mistakes namely, the omission of the word, "So" in the quotation from Math. xxiv, 37, when referring to the days of Noe. Also one short sentence just after the word powdering, thereby partly destroying the full sense of my impression.

W. H. EISENHOWER.

Mrs. Gladstone's first article in the series of "Hints from a mother's life" which she has written for The Ladies' Home Journal will be printed in the April issue of that periodical.

OUR YOUNG FOLKS.

DEAR AUNT MATTIE:—I like to read your letters in the Visitor very well and hope you will write again. I used to go to Sunday School every Sunday but now I have none to go to, but soon expect to have one. I like to read all kinds of religious books, such as the Story of the Bible. I am reading it now. My papa takes the Visitor and we could not do without it. This is the first letter I have ever written. I wish some more of the little friends would write.

From your friend,

LEAH S. BYER.

Phoenix, Arizona.

OUR DEAD.

MYERS.—Died, near Glenford, Franklin co., Pa. Feb. 27, 1892. Rev. Noah B. Myers, aged 56 years, 8 months and 8 days. He was the well-known minister of the United Zion church, near Chambersburg, Pa. Bro. Noah had been in delicate health for some time, caused by bronchitis. For the past three months he had been confined to the house and the last month was not able to leave his bed. He was by his bedside the greater part of the last two weeks that he lived, and from the evidences he left us I have reason to believe that he is at rest. His end was peaceful. The funeral took place on March 1st. Services were held at the house, and the sermon preached by Bishop Joseph Nisle, of Hummelstown, Dauphin co., Pa. As requested by Bro. Noah, hymns No. 886 and 431 were sung.


VINE.—Sister Margaret Vine was born in Knox Tp., Columbiana Co., Ohio, on December 21, 1822, died in Louisville, Stark co., O., Feb. 17, 1892, aged 69 years, 1 month and 26 days. She was buried on the 19th in the cemetery at Valley Chapel near Canton. The services were held in Louisville in the Bethel by brethren Herzley, Rohrer and the writer. Text, 1 Cor. xvi, 51, last clause: "We must all be changed." Also one short sentence just after the word powdering, thereby partly destroying the full sense of my impression.

W. H. EISENHOWER.

JOY, Sister Susan Shaub, widow of Bro. John Shaub, aged 7 years, 3 months and 28 days. Her funeral services and interment took place on March 4th at the Brick Meeting House near Willow Street. She was favorably regarded as a Christian mother by the home brethren.

S. E. G.

STAUFFER.—Died, near Newton, Harvey county, Kan., March 8, 1892, Lida Leora, eldest daughter of Bro. J. E. and Sister Mary Stauffer, aged 15 years, 10 months and 8 days. In her life she was quiet and peaceable and loved by all who knew her. She was early taught to pray, which practice she continued in secret, but during the last few days of her life she felt the need of publicly confessing her sins, also her faith in Christ her Saviour, after which she united with the family in open prayer. She leaves a father, her mother died June 1, 1900, four brothers and three sisters to mourn her early departure.

J. H. ESHELMAN.

Bargert.—Baker aged 6 months and 19 days. Funeral services were held at the Bertie church and interment took place on March 4th at the Brick Meeting House near Willow Street. S. E. G.